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Islamic "Syarafal Anam" Culture: Can This Prevent Students' Radicalism?

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ARTICLE INFO	ABSTRACT
	Purpose: This study aimed to find out the process to maintain the local wisdom of Syarafal Anam; the functions and messages contained in the local wisdom of Syarafal Anam, and how this local wisdom can prevent the attitude and behavior of radicalism. **Methodology:** The research was conducted as a mixed method research with sequential exploratory process. A sample of 240 students from two Islamic junior high schools (MTsN) was identified with purposive sampling method. The instruments comprised two questionnaires, namely the love of the homeland questionnaire with 22 statements and neurological response from Syarafal Anam with 24 statements. The descriptive and Inferential statistics were used for assumption and hypothesis testing, using linear regression test and coefficient of determination

Findings: The results strengthened the argument that local wisdom could prevent student radicalism and fortify the community from the evil influence of radicalism. This is because cultural values and social practices (the love of the homeland) act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance. Therefore, if students have a high love of motherland character, it will reduce/prevent radicalism. **Implications to Research and Practice:** Syarafal Anam has elements of the Islamic religion that can prevent rude student behavior. With local wisdom, students are expected to become better individuals in the environment and close to the creator.

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Introduction

Do they have the heart to hurt? What does religion mean if it does not preserve human life? The history of the bomb explosion, which is framed with religious motives, is still vividly remembered. In various media, various interviews and shows were broadcast, which explained why the bomb terror was carried out. Obvious motivations were the religious reasons (S. Asrial, D. A. Kurniawan, P. N. Maryono, et al., 2019; Astalini, Kurniawan, Darmaji, et al., 2019; Baumeister & Leary, 1995; Maison et al., 2020; Syaiful et al., 2020). Radicalization is also often used to describe how a person turns into a terrorist or pro-violent radical. However, this acts as firsthand evidence to show how radicalism and pro-violent extremism is closely related. Radicalism itself should not be described as a problem, although radical ideas sometimes inspire violence (A. Asrial et al., 2019; Koopmans, 2015). A soft approach to deradicalization needs to be implemented in the face of the growth of radicalism networks when radicalism spreads through social media networks. To prevent radicalism and terrorism, programmed and ongoing efforts must be made. Therefore, the approach taken cannot be based on one strategy, but must be multi-strategic (A. Asrial et al., 2019; Astalini, Kurniawan, Sari, et al., 2019; Hassan, 2020; Syahrial et al., 2020). According to Nazarpoor Najafabadi et al. (2016), the rise of radical Islam can be attributed to many factors. Among them are the search for identity and recognition; feelings or experiences of marginalization, both politically and economically; opposition to secular nationalist ideology; frustration with regimes deemed apostate and corrupt; weaknesses in the education system, to name a few.

In communal societies such as Indonesia, local wisdom can be used to optimize and strengthen the role of the community in dealing with radical groups. The regional wisdom approach can reduce the effects caused by the repressive system (complicated approach). This is relevant to the results of a survey by the Indonesian National Counterterrorism Agency (BNPT), which revealed that local wisdom and welfare variables have a deterrent effect on the potential for radicalism. Local wisdom can provide direction for cultural development and withstand external cultural attacks (S. Asrial, D. A. Kurniawan, F. Chan, et al., 2019; Kurniawan et al., 2019; S. Syahrial et al., 2019). Indonesia is a potential target for radical transnational ideas to increase. The influence of radicalism entering Indonesia is at the stage of recruiting members and at the level of expansion of movements that strengthen radicalism. Referring to the UN counter-radicalization policy in 2005, Indonesia adopted a humanistic approach in dealing with radicalism (soft technique) rather than a repressive method (complicated process). A combination of hard and soft techniques is needed to develop counter-radicalization and will have a more significant impact (Maison et al., 2019; Susanti et al., 2020; S. Syahrial et al., 2019; Widyaningsih, 2019).

The topic of deradicalization through local wisdom in each country is interesting to study. This considers the need for radicalization efforts with a gentle approach. What is more, one's process of being radically smooth and slow. Referring to the analyst McCauley and Moskalenko (2008); Moghaddam (2005). However, it does not fully describe the ideological delivery of each stage or ladder to terrorism. According to Moghaddam (2005), one cannot immediately become a terrorist. There are stages with various social dynamics and individual psychology that must be passed. First, individuals look for solutions to what is considered unfair treatment. Second, individuals develop physical readiness to

move solutions to problems by attacking what is regarded as an enemy. Third, individuals identify themselves by adopting the moral values of their groups. The fourth, after someone enters a terrorist organization, there is little chance or even no chance of escaping alive. Individuals in the fifth step are psychologically ready and motivated to carry out terrorist activities (A. Maison et al., 2019; Murtiningsih, 2016; Sivan, 1991).

According to Soliman et al. (2016); Waluyo Satrio et al. (2021), the difference between radicalism and terrorism is distinguished between ideas and actions. Radicalism is often based on a narrow understanding of religion, leading to terrorist acts growing with the system. This extreme attitude breeds and strengthens in the middle of a stage that shows poverty, social inequality, or social injustice. The behavior of the political elite that is not accommodating to the interests of the people and only thinks about their groups and parties becomes a fertile place and seedbed for the growth of radicalism. Thus, radicalism or even terrorism is not only a social movement but also an ideological movement.

Based on a national survey of the deterrent power of radicalism in 32 provinces in Indonesia in 2017, it was revealed that five regions had relatively highly potential radicalism, namely: Bengkulu Province, the figure was 58.58%, followed by Gorontalo 58.48%, South. Sulawesi 58.42%, Lampung 58.38%, and North Kalimantan 58.30% (BNPB Indonesian, 2020). For this reason, it is necessary to strengthen local values to prevent radical understanding effectively. Cultural values and local wisdom are strengthening community solidarity and cohesiveness. In this context, Syamal Anam can be a helpful tool for avoiding and preventing radicalism.

Syarafal Anam has also been recognized as one of the local wisdom of the Sumatran (Indonesian) community, especially in Islamic activities (Lontoh et al., 2016; Naser & Budrianto, 2021). Syarafal Anam is usually served during celebrations to pray for the dead or when important guests arrive. Syarafal Anam activities are generally carried out with songs and prayers praising Allah SWT and Prophet Muhammad based on the hadith of the apostles accompanied by tambourine music. This tradition is widespread throughout the Central Bengkulu Regency, located in the southernmost Sumatra Island. Syarafal Anam is also commonly played by children aged 13 to 14 years. Therefore, there is no age limit. With the existence of this Syarafal Anam, it is hoped that one's Islamic religiosity can lead to a positive to reduce the impact of radicalism in a person and his acts of terrorism. Eko and Putranto (2019) and Waluyo Satrio et al. (2021) argue that Syarafal Anam is one type of local wisdom, containing elements of cultural traditions of a nation, and which seems to be part of the physical structure of buildings (architecture) and region (urban), as well as in country's geography (Basedau et al., 2013; Nan, 2011; Ottuh, 2020).

Syarafal Anam was developed in Central Bengkulu and born from an acculturation process. This happened when Islam entered Bengkulu, it was not a culture-free society but a society rich in tradition so that when Islam entered the creativity of its people, there were still both traditions born of Islam or traditions combining Islamic values (Naser & Budrianto, 2021; Youssoufou, 2020). From a philosophical perspective, there was a dialectic between religion and culture that gave birth to groups who rejected rules or who accepted custom (Ferrari et al., 2019; Schwartz et al., 2012; Susanto et al., 2019). However, as a growing cultural heritage, tradition must be maintained as the identity or style of the Bengkulu Islamic community. Because Indonesia is a moderately Islamic country and rich

in tradition, it must maintain and preserve its tradition as a shared responsibility either as an educational value passed on to the next generation so that it has a personality in culture or the perspective of tourism that has economic value. In both scenarios, the local wisdom plays a role in the process of deradicalizing terrorism (Azmawati et al., 2015; Fedotova, 2013; Mackenzie et al., 2006).

Syarafal Anam is still maintained in Bengkulu along with Tabot celebrations and can withstand external culture (Arief et al., 2017; Pangestika et al., 2019). It can control, accommodate external cultural elements, and integrate external cultural factors into native culture such as Besurek Fabric Motifs, Tamat Kaji, Bakunob Traditions, Aqiqah Traditions, Marapulai Dzikir Traditions, Ramadhan Pilgrimage and Rayo Days. Other acculturation initiatives include Ndoa entering fasting and Ndoa Hari Rayo, Nigo Hari/Nuju Hari (nyudah)/40/100, Sekujang, Aksara Ulu / Kaganga Islamic Pattern, Kaiak Beterang, Temimang Cupik, Embes Apem Tradition, Inviting Seeds, and Central Date Ceremony and Giving Names (Nørgaard, 2009; Shliakhovchuk & Muñoz García, 2020; Susanto et al., 2020).

On this basis, this research reveals the role of Syarafal Anam being popularized by citizens who are inherently sociologically and anthropologically promoting the understanding of moderate religion as an effort to prevent radicalism. This local wisdom was developed and accepted by the Bengkulu community through a process of cultural acculturation particularly when Islam entered, and the community already had a tradition. The creativity of the traditional community was merged or combined with Islamic values. Until now, this local wisdom is recognized and still maintained by the local community, though not as lively as in the past.

There have been several previous studies discussing how local wisdom can prevent students' radical behavior. Research from several experts (Assa'idi, 2021; Suarta, 2017) reveal that local wisdom with Islamic nuances can suppress the increase in radical understanding in the younger generation, especially those aged 13-14 years. Fatgehipon (2021) added a problem-based learning model to reduce the radical nature of students. In addition, (Erzad & Suciati, 2018; Marzuki et al., 2020; Rahmawati et al., 2018) tend to take the local wisdom that can be seen such as in temples, dances, etc., but rarely takes the theme of local wisdom, which can be heard like singing. Based on this, a gap was obtained from the research, where the research conducted by the author was more specific on the local wisdom of the Syarafal Anam which was aimed at reducing student radicalization. This is because, cultural values and social practices act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance.

How strong differences produce a tendency to tolerance/intolerance is also influenced by cultural values and social practices. The more intolerant a person is, the more likely they are to become radicalized (Arifin, 2016; Soldatenko, 2001). Not all intolerant people are radical people, but all radical people, in the sense of using violence against different people or groups, are intolerant people. Therefore, if students have a high love of motherland character, it will reduce/prevent radicalism.

Based on the description and urgency that has been put forward, the researcher intends to research with the following objectives: (1) To find out the existence and process in the

community to maintain the local wisdom of Syarafal Anam to prevent the attitude and behavior of radicalism, (2) To find out the reasons that prove that the local wisdom of Syarafal Anam can prevent the attitude and behavior of radicalism, and (3) To find out the functions and messages contained in local wisdom, Syarafal Anam can prevent the attitude and behavior of radicalism.

Methodology

Research Design

This study used a mixed method research design, combining qualitative and quantitative research methods. The quantitative phase used the numerical approach and qualitative adopted the phenomenological one. (McKim, 2017; Almeida, 2018; Täuscher & Laudien, 2018) believe that a mixed method is an approach that combines quantitative and qualitative methods into a single study to provide a broader and more complete picture of a problem. The sequential exploratory design is a combination research method that combines qualitative and quantitative research methods sequentially where, qualitative methods are used in the first stage of research and quantitative in the second stage (Täuscher & Laudien, 2018).

Research Sample

This study used 240 respondents from 2 Madrasah Tsanawiyah (MTsN) in the Bengkulu region, in the age range of 13- and 14-years old students. The sample also included and 11 respondents from professionals and experts for qualitative study, who were selected based on a purposive sampling technique, complying with the recommendation that sampling techniques should be based on criteria determined by researchers themselves (Cohen et al., 2007).

Research Instrument and Procedure

The instruments used in this study included semi-structural interviews, documentation, and questionnaires filled out by students with 24 items on deradicalization variable and 22 items on love of the homeland. The questionnaire used a 4-point Likert scale, namely Not Very Good, Not Good, Good and Very Good. Thus, a positive statement with not Very Good carried 1 point, Not Good carried 2 points, Good 3 points, Very Good carried 4 points, while negative statements had the opposite value.

The distribution of the items in the questionnaire were ranked as follows.

Table 1.

Interval of Each Variable

Category	Interval	
	Response of Local Wisdom Syarafal Anam to Deradicalization	**Character love of the homeland**
Not Very Good	24.0 – 42.0	22.0 – 38.5
Not Good	42.1 – 60.0	38.6 – 55.0
Good	60.1 – 78.0	55.0 – 71.5
Very Good	78.1 – 96.0	71.6 – 88.0

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Data collection began with the planning stage, where there were several activities, namely analyzing problems, preparing materials and instruments, and determining schools and informants. After that, the researchers collected data from two different schools with both questionnaires and from interviews with resource persons. After completing this phase, the researchers conducted the data analysis. The quantitative data was measured using descriptive statistics and inferential statistics, while the qualitative data used Miles and Huberman's technique, which included data reduction, data presentation, and conclusion drawing. Data collection procedures can be briefly seen in the Figure1:
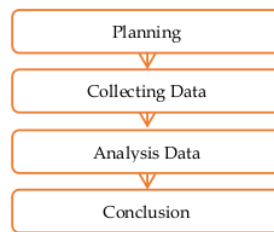

Figure 1. *Research Implementation Procedure*

Data Analysis

The qualitative data of this study was analyzed based on Miles and Huberman technique of data reduction, data presentation, and conclusions. The quantitative data used the descriptive statistical tests for the variables under love the homeland and neurological responses, both as a whole and in children aged 13 and 14 years. In addition, the normality and linearity tests were used to test the hypotheses using linear regression tests with the assumption test.

Results

The results in this study are of two types, first is qualitative data which will be strengthened by quantitative data for research results. The results of qualitative data can be seen as follows:

Various efforts to preserve the Syarafal Anam

The researchers interviewed Yum to find out the actual conditions of Syarafal Anam art performances in Renah Semanek. According to him, Syarafal Anam was a popular show for its citizens as it was deeply rooted in the tradition. The Syarafal Anam group in the Harapan Maju Renah Semanek Village consisted of 34 respondents, led by Muhsin. There were two nervous groups, namely Harapan Maju and Harapan Maju. The groups sang poems in Syarafal, Anam which educated them to be peaceful and to avoid radicalism or violence (Interview with Kdr, June 15, 2020). Syarafal Anam's performances were also widely preserved by the Lembak Malay people who had settled in Pondok Kubang Benteng District. There still exist several villages that are actively defending the local art, namely Tanjung Terkana, Taba Jambu, New Hamlet, Kubang Cottage, Anyar Hamlet, Batu Raja, Tanjung Dalam, Tanjung Tengah, Paku Haji, Arm Gulip, Harapan Makmur and Margo Mulyo (Interview with Yum, 2020).

The interview results revealed in general that the performance of Syarafal Anam art served as one of the tools to convey Islamic law and as a means of entertainment, education, morality, and gratitude to God. Syarafal Anam manifested in the form of performances like chanting containing Islamic cultural, religious, historical, ethical, aesthetic, and philosophical values, and their core teachings that can prevent the tendency of radicalism, make people learn to be moderate, inclusive and coexist peacefully.

In line with the explanation, another finding of data was obtained from Lkl, who stated: "The benefits of Syarafal Anam's art can entertain and enliven community events with the Islamic feel that instilled attitudes and behaviors of tolerance and avoided radicalism as well as other benefits that created intimacy, cohesiveness, kinship, and love and reinstated the culture that already existed from the ancestors. As a result, it positively educated citizens to live moderately and stay away from the tendencies of radicalism" (Interview with Lkl, June 15, 2020). A similar view was expressed by the Customary Consultative Agency (BMA), Pondok Kubang District. They revealed that by popularizing Syarafal Anam, especially among young people, it can prevent radicalism and foster a love for young people to maintain and preserve the Syarafal Anam tradition (Interview with MKdr, 2020).

Syarafal Anam as a barricade against the entry of radical ideas

Syarafal Anam firmly teaches the role model of the Prophet Muhammad, which forbids radicalism and encourages compassion (peace). This art is a manifestation of the efforts of the community to maintain and preserve the cultural heritage brought by ancestors. This message states the importance of preserving kinship between each other and shoulder to shoulder in establishing harmony in life and especially avoid radicalism like intolerance and hostility towards followers of different religions and beliefs. On the other hand, this art manifests society's love for the Prophet Muhammad as a role model in a life full of peace and prevents extreme attitudes and behavior in religion (radical).

Syarafal Anam has its sociological role for the people of the Karang Tinggi Village, Renah Semanek, Padang Tambak, Renah Lebar, and other villages in the Karang Tinggi District, Central Bengkulu. The Syarafal Anam traditional ritual that still lives among the residents, however, restricts spreading the ideas that teach radicalism (Interview with Yum, July 15, 2020). This is reflected in the frequent display of Syarafal Anam in religious events during Islamic holidays or certain activities such as Mawlid Prophet, the wedding ceremony. Syarafal Anam is also read as an introduction to salvation for the two brides who are side by side at birth, the ritual of giving baby names and circumcision.

The inherent culture of the community because they want to perform and watch Syarafal Anam make the citizens hone each other, foster, and care for each other. It will limit the space for irresponsible parties when they intend to spread radicalism among citizens. According to Yl, Syarafal Anam was proven to impact and prevent the emergence of radicalism positively. This is because, through its implementation, it will foster cohesiveness, cooperation, togetherness, friendship and avoid various practices of radicalism and violence. Yl said: "Syarafal Anam, of course, is very competent. We will see how it instills peace of heart, love for one another, and avoids negative things such as radicalism" (Interview with Yl, July 15, 2020).

Syarafal Anam's performance has several functions: entertainment, education in harmony and peace, strengthening feelings of religiosity, and sacredness. With the spectacle of Syarafal Anam, Bengkulu citizens can learn the qualities of the Prophet who are friendly, respectful of differences, and prevent radicalism. It contained the inherent meaning in the form of three main elements: the cast, the organizer, and the audience. Residents can enjoy the chants and the contents of the book of all-Barzanji and enjoy the ancestral cultural heritage. The influence is that residents get entertainment whenever Syarafal Anam shows while holding a celebration. By capturing peaceful messages through tambourine music and reading Islamic poetry together created a very serene atmosphere.

Syarafal Anam gives the messages of avoiding radical attitudes and actions and to live in harmony and peace

Various efforts to strengthen/maintain Syarafal Anam's existence in preventing radical culture are carried out by establishing it as a compulsory practice in marriage and other life cycles, while organizing competitions and routine activities, and by encouraging the young generation to understand Syarafal Anam. A research informant, DN, acknowledged that Syarafal Anam could avoid young people's thoughts from the infiltration of radicalism actions. Listening to Syarafal Anam's reading can reassure the belie and love for God, and develop a life of peace, harmony, and harmony during society. There is no place for violence or anarchism in Syarafal Anam (Interview with DN, June 15, 2020).

A local resident of the Talang Empat Village, named Tram, made a statement acknowledging the impact of Syarafal Anam in reducing the spread of violence and radicalism. He said: "Of course, Anam Syarafal tradition can prevent radicalism and violence. Why? Because later they (especially young people) will be able to have a sense of brotherhood, friendship, and love of peace" (Interview with Trn, June 15, 2020). Researchers tried to dig into information about whether the art of Syamal Anam can prevent the entry of understanding radicalism and violent movements. According to one informant, MD, practicing Syarafal helped avoiding the inclusion of challenging/radical understandings among residents. MD said: "Of course you can prevent it because Syamal Anam is intermingled and has an Islamic nuance so that people can later grow and avoid the acts of violence and radicalism" (Interview with MD, June 15, 2020).

A recognition that Anam Syarafal art has an impact on creating a peaceful life and preventing radical attitudes was also raised by residents of Sukarami Village, Taba Penanjung District. According to information from a resident, MY: "Of course a Syarafal Anam tradition shows that it can bring peace among citizens. We will see through this Syarafal Anam that it may sometimes indirectly instills peace of mind, love one another, and helps avoiding negative things such as violence" (Interview with MY, June 15, 2020). Another research informant admitted that Syarafal Anam could prevent the minds of young people from infiltrating understanding or radical flow. Listening to the text in Syarafal Anam can calm the heart, develop love for the Prophet, and develop a life of peace, harmony. Once under its influence, there is no place for radical thought (violence) or intolerance for people of different religions and beliefs.

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It was also revealed that the local wisdom of Syarafal Anam, performed by the members of the Benteng community, proved to be a barricade to ward off radical ideas. In this context, Syarafal Anam was seen established as a cultural defense based on Islam's basic teachings, which emphasizes the attitude of respect for others, tolerance, variety, and become a filter of ideas that teaches radical Islamic views. According to Isn, the residents maintain that Syarafal Anam is practiced by giving directions to residents and young women to preserve and love the Syarafal Anam tradition. Young people are involved in this activity so that they are indirectly saved from the influence of radical ideas. Conversely, if young people are less busy, they are easily influenced by reading and instilling the doctrine of radicalism.

This research proves that the implementation of Syarafal Anam can prevent acts of radicalism because it instils the messages of peace, harmony, tolerance, and respect for others. It also teaches to practice Syarafal Anam in social and religious activities like marriage, circumcision, commemoration of the Prophet's birthday (12 early Robiul), slaughtering goats to honor the birth of a child (aqiqah), thanksgiving, and other life cycle events such as holding competitions, and holding routine exercises. Such practices give an understanding of Syarafal Anam to the young generation of harmonious culture, to live peacefully and stay away from radicalism.

The responses from the residents of the Talang Empat Village, Karang Tinggi District were also analyzed in the research context. When asked: "What are the positive effects of the existence of Syarafal Anam on society and youth?" one informant, Trn replied: "There are three positive impacts. The first, civilizing local culture; second, preventing radicalism-terrorism from entering the village; third, this tradition is still thick, survive, the youth take part in the activities of the Syarafal Anam. Hence, the resident can avoid the influence of radical notions "(Interview with Trn, June 15, 2020).

The results of quantitative data of the character of students' love for the homeland and the response to the Syarafaal Anam are presented in Tables (2-7).

Table 2.

Characters of Students'Love of the Homeland (N=240)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	12	7	19				7.9
38.6 - 55.0	Not Good	20	19	39	66.3	35	82	16.3
55.1 - 71.5	Good	41	63	104				43.3
71.6 - 88.0	Very Good	27	51	78				32.5
	Total	100	140	240				100

Table 2 shows that the character of students' love of the homeland (N=240) as Good because it has a percentage of 43.3%., followed by Very Good at 32.5%, 16.3% as Good, and only 7.9% are not very good. The table also shows the mean value of 66.3%, with the lowest value at 35 and the highest value at 82.

Table 3.

Character of Students' Love of the Homeland Age 13 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	6	4	4				8.3
38.6 - 55.0	Not Good	11	11	11	66.7	35	79	18.3
55.1 - 71.5	Good	21	29	29				41.7
71.6 - 88.0	Very Good	12	26	26				31.7
	Total	50	70	120				100

Table 3 examines the character of students' love for the homeland (of Aged 13 years, N=120) as good showing the highest percentage of 41.7%, followed by 31.7% of students as very good, 18.3% as not good, and 8.3% as not very good. The table also shows the mean value of 66.7%, the lowest value as 35, and the highest value as 79.

Table 4.

Characters of Students' Love of the Homeland Age 14 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	6	3	9				7.5
38.6 - 55.0	Not Good	9	8	17	66.9	37	82	14.2
55.1 - 71.5	Good	20	34	54				45.0
71.6 - 88.0	Very Good	15	25	40				33.3
	Total	50	70	120				100

Table 4 illustrates the character love of the homeland of students (of Aged 14 years, N=120) as good because it has a percentage of 45%, followed by 33.3% of students who are very good, 14.2% who are not good, and 7.5% who Not very good. The table also shows the mean value of 66.9%, the lowest value of 37, and the highest value of 82.

Table 5.

Response of Local Wisdom Syarafal Anam (N=240)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	9	7	16				6.7
42.1 - 60.0	Not Good	19	8	27	69.4	39	92	11.3
60.1 - 78.0	Good	46	80	126				52.5
78.1 - 96.0	Very Good	26	45	71				29.5
	Total	100	140	240				100

Table 5 shows the response of local wisdom of Syarafal Anam of the students (N=240) as good because it has a percentage of 52.5%, followed by 29.5% of students who are very good,11.3% who are not good, and 6.7% who Not very good. The table also shows the mean value of 69.4%,the lowest value of 39, and the highest value of 92.

Table 6.

Response of Local Wisdom of Syarafal Anam 13 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	7	5	12				10.0
42.1 - 60.0	Not Good	11	4	15				12.5
60.1 - 78.0	Good	18	43	61	69.4	39	92	50.8
78.1 - 96.0	Very Good	14	18	32				26.7
	Total	50	70	120				100

Table 6 shows that the response of local wisdom of Syarafal Anam of the students (of Aged 13 years, N=120) as good because it has a percentage of 50.8%, followed by 26.7% of students who are very good,12.5% who are not good, and 10% who are Not very good. The table also shows the mean value of 69.4%, with the lowest value of 39, and the highest value of 92.

Table 7.

Response of Local Wisdom of Syarafal Anam 14 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	2	2	4				3.3
42.1 - 60.0	Not Good	8	4	12				10.0
60.1 - 78.0	Good	28	37	65	69.4	39	92	54.2
78.1 - 96.0	Very Good	12	27	39				32.5
	Total	50	70	120				100

Table 7 shows that the response of local wisdom of Syarafal Anam of the students (of Aged 14 years, N=120) as good because it has a percentage of 54.2%, followed by 32.5% of students who are very good, 10% who are not good, and 3.3% who are Not very good. The table also shows the mean value of 69.4%, the lowest value of 39, and the highest value of 92.

After conducting a descriptive test, assumptions were tested before performing the linear regression test. The assumption tests used in this study were the normality test and the linearity test. The assumption test results can be seen in Table 8.

Table 8.

Normality and Linearity Test Results

School	Variable	Test	Sig
MTsN 1 Bengkulu City	Love of the Homeland	Normality test	0.321
		Linearity test	0.618
	Response of Syarafal Anam	Normality test	0.626
		Linearity test	0.129
MTsN 2 Bengkulu City	Love of the Homeland	Normality test	0.152
		Linearity test	0.221
	Response of Syarafal Anam	Normality test	0.200
		Linearity test	0.312

After the conditions were met, a linear regression test was conducted at each school to determine whether there was an effect of the response from the local wisdom of Syarafal Anam on the character of love of the homeland in junior high school students. Table 9 presents the regression test results and the coefficient of determination.

Table 9.

Linear Regression Test Results and Coefficient of Determination

School	R	R Square	R Std. Error of the Estimate	Sig
MTsN 1 Bengkulu City	0.812a	0.659	1.76764	0.01b
MTsN 2 Bengkulu City	0.789a	0.623	0.94375	0.012b

Table 9 reveals that the sig value is less than 0.05 in each school, which means that there is an influence of the neurological response of the local wisdom of Syarafal Anam on the character love of the homeaend of students. From the table, it can also be seen that in MTsN 1 Bengkulu City, there was an effect of 65.9%, while for MTsN 2 Bengkulu City, it was found to have an effect of 62.3%.

Discussion

Syarafal Anam is one of the local wisdom in central Bengkulu, which can withstand the external culture (Arief et al., 2017; Pangestika et al., 2019). It can control, accommodate external cultural elements, and integrate external cultural factors into native culture. On this basis, this research reveals the role of Syarafal Anam's local wisdom popularized by citizens, who are inherently sociologically and anthropologically involved in promoting the understanding of moderate religion as an effort to prevent radicalism. This local wisdom was developed and accepted by the Bengkulu community through a process of cultural acculturation. This process occurred when Islam was established and thus the community had a tradition. The creativity of the traditional community was merged or combined with Islamic values. Until now, this local wisdom was recognized and maintained by the local community.

The descriptive statistics show that students feel good of Syarafal Anam responses and love of the homeland character. The growing development of religious radicalism in the community is a threat to the unity of the Indonesian nation. One of the strategic efforts to counter religious radicalism in Indonesia is through character education programs in the spirit of nationalism and love of the homeland in schools with Islamic backgrounds. The results of linear regression also showed positive results because the Syarafal Anam response had a pretty good effect on students. How to realize education that is based on Syarafal Anam can be seen from examples in everyday life. For example, when carrying out Syarafal Anam activities in the community, there is indirect communication between the young and the old, in the form of advice, guidance and counselling. This communication was based on evolving a character of love of the homeland and anti-terrorism. Besides communicating with the humans, communication is also established with Allah SWT. The Syarafal Anam therefore was beneficial for both social and spiritual development of the individual.

The findings of the study reveal that Syarafal Anam's art has a higher role and benefit for the community, mainly to prevent radicalism. One kind of service from this art is that it can build the values of cooperation, togetherness between citizens and close the way for the influx of such religious teachings that lead to radicalism (Fedotova, 2013; Taylor & Horgan, 2006). This art developed the value of cooperation, implying that one person performs this art and other people in groups, namely poetry reading groups and song groups, follow with the spirit of togetherness. The value of togetherness means the Syarafal Anam group, and the audience (residents) can enjoy together, getting used to living in peace, tolerance, side by side, mutual respect, and far from the attitude and actions of radicalism. This proves that Syarafal Anam is religious-Islamic local wisdom that can act as a social barricade in filtering and fortifying the influence of radical ideas from outside because it emphasizes a peaceful and tolerant life (Al-Bulushi, 2020; Maskaliūnaitė, 2015; Snow & Cross, 2011).

The topic of deradicalization through local wisdom in each country depends upon the need for radicalization and a person's process of becoming radical. Studies (Moghaddam, 2005; Taşpınar, 2009) have shown how a person experiences a transformation from being radical to a terrorist. Moghaddam (2005) introduced "*Staircase to Terrorism*", which describe the ideological delivery of each stage on a staircase showing how one "cannot" immediately become a terrorist. It presents stages with various social dynamics and individual psychology that must be passed. Radicalism in students can be prevented from an early age by the influence of local wisdom, such as the Syarafal Anam that grows in the community. This is because religious belief often affects a person's nationalistic attitude (Chervenak & McCullough, 2020; Jakovljevic et al., 2019). Adopting a learning curriculum based on local wisdom will increase students' sense of nationalism (Jamiah et al., 2019; Yamin, 2017).

Moreover, radicalism that grows from a belief and nationalism that is needed in state activities are two important variables to shape students' attitudes and character. What will happen if in school students only develop their cognitive domain, but ignore their affective? Of course, there will be many future generations of the nation who are academically competent but weak at the level of attitude and behavior. This should not happen because it will endanger the role of the younger generation in maintaining the integrity of the Indonesian nation and state. One of the values that can be developed is thus the value of nationalism. This value is essential to develop, considering that nowadays, many influences come from external factors. The influences are not all good, but some are negative. One of the negative influences that need attention is the entry of foreign cultures that can erode the love of the homeland/love of culture.

To instill nationalism and prevent radicalism, a teacher must link or implement elements of local culture that exist in the school environment in each subject being taught. By integrating the values of local wisdom in learning at school, it is hoped that students will understand their local wisdom, thus creating a love for their culture and country. The process of integrating local wisdom values in learning will prevent radicalism. In integrating the values of local wisdom in learning, the teacher needs to adjust the level of student development, be adjusted to the material/subject being delivered, and the learning methods used. Some of the impacts if students do not have a sense of nationalism are the absence of a democratic and patriotic sense of citizenship and absence of equality, justice, responsibility, freedom, patriotism, honesty, and compliance with rules and regulations (Nurdin, 2017).

According to Calhoun (2017) and Jenne (2018), nations are not just valuable items that people must defend against global challenges. They are several resources that should be mobilized and augmented to address global challenges. In the absence of love the homeland, there should be a sense of solidarity within the community to lose in overcoming several global challenges including, first, individuals seek solutions to what is perceived as unfair treatment; second, individuals develop physical readiness to move the answer to the problem by attacking what is considered an enemy; third, individuals identify themselves by adopting the moral values of their groups; fourth, after someone enters a terrorist organization, there is only a slight chance or even no chance to come out alive; finally, individuals in fifth ladder are psychologically ready and motivated to carry out terrorist activities (Adams, 2017; Ivtzan et al., 2013; M. Maison et al., 2019).

Empirically, the structural conditions of a socio-economic and political nature such as discrimination and other forms of human rights violations (including those resulting from counterterrorism measures) can also push individuals towards terrorism. These include relative deprivation or a lack of access to education that are enough to account for terrorist radicalization (McCauley & Moskalenko, 2008; Moskalenko & McCauley, 2009). It is essential to consider other factors too, of psychological, interpersonal, and ideological nature to explain this mobilization. Such factors can help explain why one individual might turn to terrorism (Budiarti et al., 2020; Darmaji et al., 2019; A. Maison et al., 2019; OSCE, 2014). There is nothing preordained in the potential transition from radicalism to terrorism. Most terrorists start their journey towards extremist violence first by becoming radicalized militants. All terrorists, by definition, are radicals. However, not all radicals end up as terrorists. Only a minority of radical's venture into terrorism. Focusing on the journey of radicalization amounts to preventing terrorism at an earlier stage before it is too late for non-coercive measures (Hughes, 2017; Nyrose, 2009; Wong et al., 2019).

Radicalism has become a severe threat to diversity, peace, and democracy in Asia. It has affected children, teens, adults, and even government officials. The radical and violent extremism issues are grave concerns across Asia (mainly in Indonesia, Bangladesh, Pakistan, Sri Lanka, Burma, and Thailand). The peaceful harmony in the region, intact for decades, is now in jeopardy (Fischer, 2015; Pavlova & Silbereisen, 2015; Sedgwick, 2010). Radicalization is also often used to describe how individuals turn into a terrorist or a pro-violent radical. However, this shows directly how radicalism and pro-violence extremism are closely related. Therefore, radicalism itself should not be described as a problem, even though, in many ways, radical ideas sometimes inspire violence (DeMichelis et al., 2015; Friedland, 2001).

Conclusion, Implications and Limitations

Based on the results and discussion, it was found that Syarafal Anam is one type of local wisdom in performing arts to convey the values of love for the Prophet. It is meant as a means of entertainment, education, morals, and gratitude to Allah SWT for following various social obligations like marriage, circumcision, etc. Sociologically, the Syarafal Anam has several functions, namely entertainment, harmonious and peaceful education, strengthening feelings of religiosity, and sacredness. The existence of Syarafal Anam is recognized as having a role in preventing radical culture because of its interesting content,

loving the Prophet, and developing a peaceful and harmonious life in society.

The use of local wisdom has proven to fortify the community from the influence of radicalism. This is because cultural values and social practices (the love of the homeland) act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance. How strong differences produce a tendency to tolerance/intolerance is also influenced by cultural values and social practices. The more intolerant a person is, the more likely he is to become radicalized. Not all people who are intolerant are radical people, but all people who are radical, in the sense of using violence against different people or groups, are intolerant people. Therefore, if students have a high love of motherland character, it will not only reduce/prevent radicalism but will also create a good learning environment for students who no longer look at race, ethnicity, culture, economy, ideology, and religion.

This research study recommends that the local wisdom, specifically Syarafal Anam, can further help students improve the character of the love of the homeland. This is consistent with Widyaningsih (2019), who stated that local wisdom in Indonesian society can prevent the potential for religious anarchism or with Toharudin and Kurniawan (2019), who stated that a learning model based on Sudanese local wisdom could improve learning outcomes. This research had certain limitations such a sit was restricted only to the local wisdom variables, related to Syarafal Anam and character love of the homeland. It is hoped that future researchers can develop research on other local wisdom factors to show how they affect the character of students' love of the homeland.

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